1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

262 The principal food was the tortilla, a flat cake of un-
[415] leavened corn meal, which measured a good foot in diameter,
855 to judge from the size of the clay griddles used in cooking them, in contrast to the modern tortilla which varies between four and six inches. At three the child received half a tortilla a day; at four and five his ration was doubled; from six to twelve a tortilla and a half were prescribed, and at thirteen the allotment was two. Supplemented by beans and game, this diet was filling and nutritious.

861 The Mendoza manuscript reflects the current Aztec ideas on child psychology. Admonition was the chief method of discipline up to the eighth year. From then on a rigorous corporal punishment awaited the recalcitrant child. This discipline ranged from pricking the hand with the maguey spine to exposing the child to the chill rigors of a mountain night, lying bound and naked in a mud puddle. In view of the almost
[855] universal kindness which Indian parents show to their children, they probably seldom applied these extremely imaginative corrections for wrongdoing by the young.

868 This type of training, not unlike that of a modern farm
●871 child, initiated him directly into the economic life of the
793 home. The satisfactions in playing a man's part by contributing to the family welfare compensated the child for the heaviness of his social obligation. At fifteen or sixteen most boys went through a special training before assuming the full rights of manhood; under certain conditions they were younger when they received this special instruction. There were two types of schools: the *telpuchcalli*, or house of youth, for standard training, and the *calmecac* of uncertain etymology, for instruction in priestly duties. The *telpuchcalli*, maintained by the clan for the children of its members, offered instruc-

1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

tion in citizenship, the bearing of arms, arts and crafts, history and tradition and ordinary religious observance. The *calmecac* was in the nature of a seminary for special training in priestly and chiefly duties, and several of them were maintained near the temples of important gods. The *calmecac* seems to have been an addition to ordinary training, required by the development of ritual, whereas the *telpuchcalli* carried on in special quarters instruction given in a simpler day by the old men of the clan. Other schools trained young women to be priestesses; they also learned to weave skillfully and to make featherwork for preparation of priestly vestments. (See Plate 39, top left.)

A youth was ready for marriage at twenty, and a girl was deemed mature at about sixteen. The parents arranged the marriage with the consent of the boy and girl. A priest was consulted to decide whether or not the fates of the couple were harmonious. Incest laws like our own prevailed with the further restriction that marriage must be outside the clan. Having satisfied these conventions, the father of the boy sent two elderly clanswomen with gifts to the girl's father, who, following custom, rejected the suit. The old ladies returned again to consult in earnest with the parents of the prospective bride. Such a discussion was necessarily intricate, since it involved the amount of the bride's dowry, which was to be balanced by the gifts of her suitor.

On the evening of the wedding one of the matchmakers carried the bride on her back over the threshold of the husband's house. Elaborate speeches were made by everyone, following which the mantles of the bride and groom were tied together, symbolizing the union. The old men and women gave tongue again in the form of long-winded homilies, and

1:Vaillant A-5 (1928-1936)1941 NU7 Astec NU7

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[696]
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PLATE 39

SOCIAL OBLIGATIONS, REWARDS AND PUNISHMENTS

TOP: *Left:* Boys are taken by their fathers to the school or *Calmecac*. These people are of the poorer classes. *Right:* Four chiefs sentence criminals to death by noose and clubs for outrageous crimes. MIDDLE: *Left:* Warriors of proven worth engage in ceremonial combat. They wear the costume of warriors' orders or of chiefs. *Right:* A tribal ruler invests two leading men with badges and trappings of rank. BOTTOM: *Right:* Montezuma had professional entertainers, hunchbacks, jugglers and musicians.

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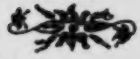
1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

growth in plants by the powers of sympathetic magic. Ceremonial cannibalism was sometimes practiced, in the belief that the eater can absorb the virtues of the eaten, but this rite cannot be considered a vice. The letting of one's own blood was another way to ensure divine favor, and people did horrible self-penances such as mutilating themselves with knives or drawing through their tongues a string on which were threaded maguey spines. The higher the social position of the individual and the more he consequently knew of ritualistic observance, the more arduously he performed the fasts, penances and tortures imposed by the religion. The priests, therefore, were strongly cognizant of their social responsibility and by the rigor of their own lives strove to ensure the well-being of the tribe.[17] (See Plate 61, bottom right.)

The picture writings of the Aztecs take human sacrifice and penance as a matter of course but seldom indicate the quantity of victims. Indeed, only one such manuscript records the monthly ceremonies, and a post-Conquest copy of another reveals a sacrifice of twenty thousand people at the dedication of the enlarged great temple of Mexico.[17] The Spanish accounts and those of the educated Indians agree, but whether Christian piety induced exaggeration, and how much, it is difficult to ascertain at this time and age. The Conquistador who counted thousands of skulls on the skull rack in Tenochtitlan apparently confirms these other statements, which the great humanitarian and Indian lover, Las Casas, discounted in his special pleading for decent treatment of the indigenous population of New Spain.[18]

The priesthood, beside performing these bloodcurdling acts, had other more pacific duties; they also instructed youth in the mysteries of writing and keeping records. Aztec writ-

3: Sahagún M-5 (1529-1590) 1951 NU7 Aztec NU7



A True Relation of all Those Who Served in the Houses of Each of the Gods.

The Keeper of the Gods of the Mexicans.

Thus did the Keeper of the Gods of the Mexicans with his sleeveless jacket, his incense ladle and his pouch, that he might with them pay honor to the devil. And so did he keep watch that verily it was a matter of his being like the father of [those in] the priests' dwelling. He was like the ruler of the lesser keepers of the gods indeed everywhere.

And all the children were left in his care, that he might train them, that he might by words move them to live well. And whether men commanded, or were rich, or were leaders, or directed, all this was the charge of the Keeper of the Gods of the Mexicans.

And also this one commanded in the temples everywhere; he told the lesser keepers of the gods what they might do. And if perchance any should sin, much did the Keeper of the Gods of the Mexicans take heed of it.

The Keeper of the God of Uitznauac, Omacatl.

The Keeper of the God of Uitznauac similarly maintained usages, just as the Keeper of the Gods of Mexico maintained usages. Likewise he oversaw, in the priests' dwelling, that they trained the children well.

The Keeper of the Gods of Others.

The Keeper of the Gods of Others: his overseeing was similar to the overseeing of the Keeper of the Gods of Mexico. Because, in truth, he appointed to all how [those of the] priests' dwellings should oversee; how they should bring up the children, and train them; and, verily, the things which the lesser keepers of the gods everywhere should do.

Ome Tochtzin.

Ome tochtzin had as his charge that he should assemble the Centzonmimixcoa [singers]; even all of

Imelavaca in ixqujntin tlatequjpanoaia in jnchachan cecenme teteu.

Mexicatl teuhoatzin

Injc muchivaia mexicatl teuhoatzin ixicol, ixetma, ixiquipil injc qujmaviztiliaia Diablo, yoan ic tlapiaia ca iuhquj in teta muchiuhticatca in calmecac, iuhqujn intlatocauh catca in teteuhoatzitzin injc novjian:

yoā in ixqujch in tepilhoan itech oncavaloia injc qujmizcaltiz, injc quivapavaz tlatoltica injc vel nemixque, yoā in aço tlatocatizque, anoço mocuiltonozque, anoço teiacanazque, tlapachozque muchi iehoatl itequjuh catca in Mexicatl teuhoatzin, [871]

yoā no iehoatl tlanavatiaia in novjian teteupan qujmilhujaia in tlein quichivazque teteuhoatzitzin, auh in anoço aca tlatlacoa muchi iehoatl qujmatia in Mexicatl teuhoatzin.

Vitznava teuhoatzin omacatl.

In vitznavac teuhoatzin, çan no iuhquj injc tlamanitiaia in juhquj ic tlamanitiaia Mexico teuhoatzin no iuhquj injc tlapiaia in calmecac in quenjn vel tlacavapavaia.

Tepan teuhoatzin.

In tepan teuhoatzin çan no iuhquj in itlapializ catca, in juhquj ic tlapiaia in Mexico teuhoatzin, iehica ca muchi iehoatl qujnnavatiaia in quenjn tlapiazque calmecac, in quenjn tlacazcaltiaia, tlacavapavaia, çan muchiuhquj in quichivaia injc novjian teuhoatzitzin. [871]

Vme tochtzin.

In vme tochtzin itequjuh catca in qujnechicovaia centzonmimixcoa in ie muchintin, niac mocavaia, auh

565 **Twentieth Chapter, in which is told how they reared the sons of lords and noblemen.**

Ic cempoalli capitulo: vncan mjtoa, in quenjn qujnoapacia in inpilhoan tlatoque, ioan pipilti.

And here is described the rearing of the sons of those who were lords, and of all the princes, who were the sons[1] of lords and noblemen.

Auh njcan mjtoa: in jnneoapaoaliz in ichoantin in tlatoque impilhoan, ioan in jxqujchtin in tlaçopipilti, in jnpilhoan tlatoque, pipilti.

854 Their mothers and fathers nourished and raised them, or nursemaids raised them while they were still small children.

ichoantin in jnnaoan, in jntaoan qujmjzcaltia, qujnoapaoa, anoço chichioame in qujnoapaoa in oc pipiltotonti:

565 855 And when they could run, when they were perhaps six years old, thereupon [the boys] went [forth] to play. Their pages—perhaps two, or three—accompanied them that they might amuse them. [The child's] father or mother charged these [pages] that [the boy] not behave ill, that he not taint himself with vice, as he went along the streets.

auh in jcoac ie uel nenemj, aço ie chiquacenxiuhtia, njman ie ic iauh in maaujltiz, in qujnujca ixolooa aço ome anoço ei in caaujltiz, ichoantin qujncocultia in jtatzin in jnantzin injc amo tlauelilocatiz, injc amo qujmocujtlaujz tlauelilocaiotl: in jcoac otli qujtocaz.

565 867 And also they took great care that he should converse fittingly with others—that his conversation should be proper; that he should respect and show reverence to others—[when] perchance he somewhere might chance to meet a judge, or a leading militia officer, or a seasoned warrior, or someone of lesser rank; or a revered old man, or a respected old woman; or someone who was poor. He should greet him and bow humbly. He said: "Come hither, my beloved grandfather; let me bow before thee." And the old one who had been greeted then said: "O my beloved grandson, O precious stone, O precious feather, thou has shown me favor. May it go well with thee."

Auh no cenca qujcujtlaujltiaia injc vel tenotzaz, injc qualli iez in jtlatol, injc teimacaçiz, injc temauhcaittaz, aço cana qujnamjquiz aço tecutlato, anoço achcauhtlaiacati, anoço iautequioa, anoço çan aca tlapaltzintli, anoço veuentzin, anoço ilamatzin, anoço aca motolinja, qujtlapaloz cenca mopechteca, qujlhuja, xioalmoujca nocultzine, ma njmjztnotlaxili: auh in ichoatl oqujtlapalo veuentzin njmā qujlhuja notzujuhtzine conzatle quetzalle otinechmocnelili ma ximoonemjti:

And when the young boy thus saluted others, they praised him highly for it. They rejoiced greatly over it; they were joyful because of it. They said: "How will this beloved child be, if he shall live? He will in sooth be a nobleman. Mayhap his reward will be something [great]."

auh injc iuh tetlapaloa, y, in piltontli, ic cenca qujiecteoa, cenca ic papaquj, ic mo[illegible]machtia. qujtoa: quenamj ieiuhi in piltzintli intla nemjz ca tel pilli, aço itla imaçeoal iez.

565 ● 871 And when he was already maybe ten, twelve, or thirteen years old, they placed him in the priests' house; they delivered him into the hands of the fire priests and [other] priests, that he might be reared

Auh in jcoac ie matlactiuhtia aço ie vmome, anoço ie omej, icoac qujcalaquja in calmecac, inmac qujmoncaoaia in tlenamacaque, in tlamacazque, injc vmpa izcaltilos nonotzalos, tlachieltilos inic vel

1. *Ahuc ypalhoan*, the *Real Academia de la Historia MS* has the following, omitted from the *Florentine Codex*: "*Inic mocuepaoan inic mocuallo ye yc ce yol in ontlon in tlacatilotl, yan oc*"—"they were reared and brought up just as hath been told in the [section] on birth."

565 there, corrected, and instructed; that he might live
●871 an upright life. They constrained him to do the penances, setting fir branches [on the city altars] at night, or there where they went to place the fir branches on mountain tops—there where sacrifices were made at midnight. Or else he entered the song house; they left him in the hands of the masters of the youths. They charged him with the sweeping, or with dancing and song—with all which was concerned with the performance of penances.

565 And when he was already fifteen years old, then
868 he took up arms; or, reaching twenty years of age,
701 then he went forth to war. First [his parents] summoned those who were seasoned warriors. They gave them to eat and to drink, and they gave gifts to all the seasoned warriors. They gave them large, cotton capes, or carmine colored breech clouts, or capes painted with designs. And then they besought the seasoned warriors; in just the same way as hath been told above, so they entreated them.

And then they took him to the wars. The seasoned warriors went taking great care of him, lest somewhere he might be lost. And they taught him well how to guard himself with a shield; how one fought; how a spear was fended off with a shield. And when a battle was joined, when already there was fighting and perhaps already captives were being taken, they taught him well and made him see how he might take a captive. Perhaps then he took a captive with the aid of others, or he [alone] could take one.[2] For truly it was well seen to that many men become brave warriors.

[202] And when captives were being taken, then at once couriers, of marriageable age, quickly went forth, called victory messengers, who speedily went to inform Moctezuma.

And when the victory messengers had come to arrive, then they quickly entered into the presence of Moctezuma and said to him: "O our lord, O my youth, pay thy debt and thy service [to the god]; for the omen of evil, Uitzilopuchtli, hath shown favor and been gracious. For they have pierced the rampart of men dexterous in arms of the city against which they have gone. Into it have marched[3] the Mexicans of Tenochtitlan, the Mexicans of Tlatilulco, the Tepaneca, the Acolhua, the Otomi, the Matlatzinca,

nemjz quicujtlaujltia in tlamaceoaliztli, in icaltica in acxoiatlalilistli içaçocampa acxoiatlalitiuh in tepeticpac, in vmpa onmjcoia ioalnepantla, anoce cujcacali quicalaquja, inmac concaoa in tiachcaoan, quicujtlaujltia in tlachpanaliztli, anoço cuicoianoliztli, in jxquich tlamantli tlamaçeoalirtli mochioaia.

Auh in jcoac ie cxxtolxiuhtia icoac moiaomamachtia anoço açi cempoalxiujtl injc quiça iauc, in ichoantin tequjoaque achtopa quinnotza quintlaqualtia. quimatlitia, ioan quintlauhtia in jxquichtin tequjoaque, in quinmaca aço quachtli anoço nochpalmaxtlatl, anoço tlacujlolli in tilmatli. Auh njman quitlatlauhtia in tequjoaque, çan ie no iuhquj in omjto tlacpac injc quintlatlauhtia.

Auh njman ic quihujca, in iauc: vel quimocujtlaujtiuj in tequjoaque, in ma cana xiccaoalo: auh vel quimachtia, in iuh momana chimalli, in iuh iautioa, in iuh mochimaltopeoa mjtl. Auh in jcoac ie mochiou iuiuiol, in ie necalioa, anoce ie tlamalo, uel conjttitia, vel contlachieltia, in vmpa tlamaz: aço njmã tepallama, anoço njman vel ic caçi ipampa ca cenca necujtlaujlo ca mjiec tlacatl in jtiacauh mochioa.

Auh in ie tlamalo, njman achtopa oalpeuhtiquiça in tequjnque tlapaliuj, intoca tequjpan titlanti in quioalnonozziuetzi motecuçuma:

auh in oncico tequjpan titlanti, njman ic hiciuhca calactiuetzi ipan in motecuçuma quihuja. Totecujoe notelpoxine, ma ximotlacotili, ma ximotequjtili, ca oicnopiltic, onmaceoaltic, in tetzaujtl in ujtzilobuchtli, ca otepan quitopeuh in quauhtenamjtl, in ocelotenamjtl, ca oia in altepetl: in vmpa tlatlamatitiaque in mexica tenochca, in mexica tlatilulca, in tepaneca tl, in acolhoa, in otomjtl, in matlatzincatl, iie inqujch tlalteoacpanecatl in chinampanecatl.

2. *Vel le cui*: the Real Academia de la Historia MS has *or* for *le*.
3. Tlatlamatitiaque: Simeon, *op. cit.*—*tlatlamatiliztli*.

14:Bandelier E-4 (no date)1880 NU7 Aztec NU7

When fifteen years old, the youth was placed in charge of certain chiefs[19] (the "telpuchtlato" or "achcacautin") who kept them under their oversight until they married. They were educated in communities "for the service of the tribe and for warlike purposes;"[20] were allowed, even at the age of fifteen, to go to war either armed or as carriers only,[21] and had their respective "school houses" ("telpuchcalco," houses of the youth); one in each of the four quarters of Mexico which formed the basis of the tribe's military organization, as we shall hereafter see. At these houses they were gradually trained to the handling of weapons.[22]

There were no regular times set for military practice. But every twenty days, at least, there occurred a religious festival, at which the warriors appeared in full costume, and, their chiefs included, they "skirmished," showing and practicing their skill in handling arms.[23] The youth were not only invited to such occa-

[19] Idem: "A quinze ans, le père présente deux fils à deux différents maitres du temple et du *collège militaire*, ..." The boy (Mexican "piltontli") then became a youth ("telpuchtli"—Alonzo de Molina. "Vocabulario en lengua Mexicana y castellana." Mexico, 1571. Parte IIa, p. 97).

[20] Bernardino de Sahagun ("Historia universal de las cosas de Nueva España." In vol. VII, of Lord Kingsborough, lib. III. Appendix, cap. IV, p. 118. "Y así ofrecian "la criatura, á la casa de telpuchcalli; era su intencion que allí se criase con los otros "mancebos para servicio del pueblo y cosas de guerra." Also cap. V, 119). Mendieta (Lib. II, cap. XXIV, p. 124. "Los otros se criaban cómo en capitanias, porque en cada "barrio habia un capitan de ellos, llamado telpuchtlato, que quiere decir "guarda ó "capitan de los mancebos. . . . . Tambien tenian por si su comunidad, sus casas "y tierras, etc., etc.") Telpuchtlato signifies "Speaker to the youth" (from "Telpuchtli," youth, and "tlatoani," speaker. Molina, II, p. 141). Clavigero (Lib. VII, cap. III). Acosta (Lib. VII, cap. XXVII, p. 444. Para este efecto avia en los templos casa "particular de niños, como escuela, o pupilaje distincto del de los moços y moças del "templo"). Tezozomoc (Cap. LXXI, p. 131 and LXXVIII, p. 134). "Telpuchcalli" is derived from "telpuchtli," youth, and "calli," house. The "achcauhtli," to which we shall refer hereafter, are variously designated, even as priests (by Mendieta), as "captains of the guard" (by Torquemada), as "an officer, to whom they (the youth) were entrusted" (by Clavigero).

[21] Mendieta (Lib. II, cap. XXIV, p. 124). "Some of these youth, the strongest ones, "went to war, and the others, also, went to see how the force practiced at arms." Tezozomoc (Cap. LXXI, p. 131) "and all the youth examined, such as had not gone, went "along, carrying arms and supplies, and to become encouraged by the feats they might "witness."

[22] Mexico divided into four "calpulli" ("barrios"), each of which had its "telpuchcalli,"—"where the achcacauhtin showed and taught them the use of arms and how "to combat valorously." (Tezozomoc, cap. LXXI and LXXVIII, p. 134.)

[23] For the long list of religious festivals of the Mexicans, ordinary as well as extraordinary, we beg to refer to almost any one of the authors of the 16th, 17th, and 18th centuries, on Mexico. As to the military displays and exercises during the feast, I refer particularly to Antonio de Herrera ("Historia general de los Hechos de los Castellanos en las Islas y la Tierra Firme del Mar Océano." Edition of 1730. Decada II. lib. VII, cap. XI, p. 267). "Nobody was allowed to carry arms about the city, but only "to war, to the chase, or when on guard to the King. On days of festivities, and at

16:Bandelier E-4 (no date)1880 NU7 Aztec NU7

months later, which was performed by the medicine-man of the kin.[95] Both of these names were preserved, but if the full-grown man ever performed some action of merit in the service of the whole tribe, then the tribe bestowed upon him a third name as an honorable title attached to his person in reward for his deeds.[96]

It was the duty of the kin to educate or train its members to every branch of public life. For all public purposes, *man* only must be taken into account. This appears obvious from what was said already concerning the position of women in general. Now each calpulli, or localized kin, among the ancient Mexicans had, as we have shown in "Art of War,"[97] its "House of the Youth" ("telpuch-calli") joined to its "medicine-lodge" or temple. Thither the boys were brought at an early age, to be instructed in whatever was needed for after-life. In order to train their bodies they were held to manual labor, and to the ordinary duties of worship. The use of weapons was made a prominent object of teaching; so was the dance and song, the latter coupled with ordinary Indian rhetorics.[98] These houses of education were under the

Vecinos, que para este acto se juntavan . . . y entonces le ponian el nombre." *Also* (Cap. XXII, p. 455; cap. XXIII, p. 456): "De la misma manera, que quando alguna de estas Indias paria, se usaba juntarse toda la Parentela. y las vecinas, y amigas. . . . . De esta misma manera lo acostumbraban hacer para el fingido Bautismo." *Gomara* ("*Conquista*," Vedia I. p. 438): "En este lavatorio les ponian nombre, no como querian, sino el del mismo dia en que nacieron.' *Velancurt* (Parte II, Trat. III, cap. VIII, p. 423).

[95] This is stated by *Gomara* (Vedia I, p. 438): "y dende á tres meses, que son de los nuestros dos, los llevaban al templo, donde un sacerdote que tenia la cuenta y ciencia del calendario y signos, les daba otro sobrenombre, haciendo muchas ceremonias, y declaraba las gracias y virtudes del idolo cuyo nombre les ponia, pronosticándoles buenos hados." *Motolinia* (Trat. I, cap. V, p. 37): "Despues desde á tres meses presentaban aquella criatura en el templo del demonio, y dabanle su nombre, sin dejando el que tenia, y tambien entonces comian de regocijo, . . . "

[96] *Gomara* (Vedia, p. 438). *Motolinia* (Trat. I, cap. V, p. 37). *Torquemada* (Lib. XIII, cap. XXII, p. 456). *Clavigero* (Lib. VI, cap. XXXVII, pp. 437, 438). *Duran* (Cap. XI, pp. 96, 97, and 98).

[97] "*Art of War*," p. 101. Relying on Humboldt, I assumed fifteen years to be the age when military instruction began, but the general instruction began much sooner. See note 98.

[98] *Gomara* (Vedia, p. 438). *Sahagun* (Lib. III, cap. IV, cap. V, p. 269): "Habiendo entrado en la casa del Telpuchcalli el niño, dábanle cargo de barrer, limpiar la casa, poner lumbre, y hacer los servicios de penitencia á qué se obligaba. Era costumbre que á la puesta del sol, todos los mancebos iban á bailar, y danzar á la casa que se llamaba Cuicacalco cada noche, y el muchacho tambien bailaba con los otros mancebos; llegando á los quince años, y siendo ya mancebillo, llevábanle consigo los mancebos mayores al monte á traer la leña, que era necesaria para la casa del Telpuchcalli, y Cuicacalco, y cargábanle las rodelas para que las llevase acuestas;" (p. 269): "La vida que tenian era muy áspera . . . " (Cap. VI, pp. 270 and 271; Lib. VI, cap. XXXIX, p. 334), and other incidental notices. *Mendieta* (Lib. II, cap. XXIV, pp. 124, 125). *Torque-*

16:Bandelier E-4 (no date) 1880 NU7 Aztec NU7

871 These houses of education were under the
868 special direction of experienced men, called therefore "Speakers
875 of the Youth" ("telpuchtlatoca") and "elder brothers" ("teachcauhtin,") in another capacity. They had not only to provide for the physical training of their pupils, but also for their intellectual development, as far as the state of knowledge permitted.[99] Such places of training were called also "the place where I grow" ("nezcaltiloyan"), or "the place where I learn" ("nemachtiloyan.")[100] It is not true that the youth were constrained
871 868 to a permanent, almost monastic residence in such houses; but while there they improved in common certain special plots of land, in all likelihood the so-called "temple-tracts," out of which the daily wants of worship were supplied.[101] In connection with this mode of education, we have to consider here an objection which cannot fail to be raised against our views.

565 It is frequently given out as a fact, that besides the "Houses
871 of the Youth" mentioned, there was a *special* place of education for the children of "*noblemen*" and this is adduced as a proof of

mode (Lib. IX, cap. XII, pp. 183 and 188; Lib. XIII, cap. XXVIII, XXIX and XXX) and others.

[99] "*Art of War*" (pp. 101, 119 and 120). *Mendieta* (Lib. II, cap. XXIV, pp. 124 and 125): "Los otros se criaban como en capitanias, porque en cada barrio, habia un capitan de ellos, llamado telpuchtlato, que quiere decir, guarda ó capitan de los mancebos." *Torquemada* (Lib. IX, cap. XII, p. 183): "y tenian un Rector, que los regia, y governaba, que se llamaba Telpochtlato, que quiere decir, Guarda. ó Caudillo de los Mancebos, el qual Telpochtlato tenia gran cuidado de doctrinarlos. y enseñarles, en buenas costumbres." *Sahagun* (Lib. III, cap. V, p. 260): "y si era ya hombre valiente y diestro, elegianle para regir á todos los mancebos, y para castigarlos, y entonces se llamba Telpuchtlato." (Lib. VIII, cap. XII, p. 301): "Tambien daban de comer á los que criaban los mancebos que se llaman telpuchtlatos, . . ." (Cap. XVII, p. 305): "en este lugar se juntaban los maestros de los mancebos que se llamaban tlachcauan. y telpuchtlatoques . . ." (Also Cap. XXXVIII, p. 341). *Velascurt* (Part II, Trat. III, cap. VI, p. 451): "y un rector que llamaban Telpochtlato, el que habia y gobierna á los mancebos." *Codex Mendoza* (Vol. I of Kingsborough plates 68 and 69).

Sahagun usually calls the "achcauhtli," "alguaziles," or executors of justice. But above we see that he calls the "tlachcauan," also "masters of the youth." Both names are corruptions of "teachcauhtlin." *Tezozomoc* (Cap. XXXVIII, p. 60) calls the "Achcacauhtin, mayorales de armas y de doctrina y de ejemplo." (Cap. LVII, p. 95): "Tras ellos vinieron los que llaman Achcauhtin, señores de los varrios, y maestros de mancebos." (Cap. LXXI, p. 121): "mayorales y ministros, y los hicieron juntar como escuelas en cada un varrio que llamaban telpochcalli." (Cap. LXXXVIII, p. 134): "Los mancebos iban cada dia á los varrios al egercicio de las armas á la escuela de armas telpochcalco, adonde los enseñaban con valerosos ánimos, y las maneras de combatir." Finally *Clavigero* (Lib. VII, cap. II, p. 452) refers also to the 63d picture of the Mendoza Codex, representing a boy of fifteen years, who is turned over to an "achcauhtli, or officer," to be instructed in the art of war.

[100] *Molina* (*Vocabulario* II, pp. 66 and 72). *P. Ignacio de Paredes* ("*Doctrina Breve sacada del Catecismo Mariconio*," Reprint of 1909).

[101] *Sahagun* (Lib. III, cap. V, p. 260) says that, whereas they slept at home, that is, at the "house of youth," they ate with their families ("aunque comian en sus casas propias").

16:Bandelier E-4 (no date)1880 NU7 Aztec NU7

the existence of a privileged class of nobles.[102] Besides the other evidence which we have mentioned, as against the existence of nobility in ancient Mexico, we shall state here that the place called "calmecac" which is the name given to that supposed "school for the nobles," was in reality something quite different.

Fray Bernardino Sahagun, in his description of the central medicine-lodge or great temple of the Mexican tribe, says that in the house called calmecac those who devoted themselves to "medicine," or to the priesthood were trained for that office and lived in said house along with the medicine-men themselves.[103] There were several buildings or rooms bearing that name, all within the square occupied by what is commonly termed "the great temple of Mexico," and these were the places where the medicine-men and whoever was attached to them and to their offices, actually dwelt.[104] Consequently these places were also

pias"). *Zurita* (pp. 131-133) asserts that "certain fixed days, the children of land-tillers had permission to share their father's labor." That the "temple tracts" were probably identical with those worked by the young men is made evident by *Sahagun* (Cap. V, Lib. III, p. 269; cap. VIII, p. 273). *Zurita* (p. 131): "Ils étaient obligés de travailler aux terres affectées à ces établissements." *Torquemada* (Lib. IX, cap. XII, p. 485): "Tenian sus Tierras, y Heredados para su sustento (que debian de ser de las dedicadas al uso, y gasto de los Templos) en ellas sembraban, y cogian Pan para su sustento." *Mendieta* (Lib. II, cap. XXIV, pp. 124 and 125). *Gomara* (Vedia, p. 438). The latter is very plain, connecting all the "schools" and their lands with the temples.

[102] *H. H. Bancroft* (Vol. II, pp. 243 and 244). Nearly all the older writers call it a higher school, but I shall hereafter discuss their statements. See also Prescott ("*Mexico*," Book I, ch. III, p. 69).

[103] "*Historia general de las Cosas de Nueva España*," (Lib. III, cap. VII, p. 271): "Los señores, ó principales, ó ancianos, ofrecian á sus hijos á la casa que se llamaba Calmecac, era su intencion que allí se criasen para que fuesen ministros de los idolos." Id., (Cap. IV, p. 266): "y lo ofrecian á la casa de los idolos que se llama Calmecac, para que fuese ministro de ellos, viniendo á edad perfecta." But especially (Lib. VI, cap. XXXIX, p. 383): "si le prometian á la casa Calmecac, era para que hiciese penitencia, sirviese á los dioses, viviese en limpieza, en humildad y castidad, y para que del todo se guardase de los vicios carnales."

[104] The description furnished by *Sahagun* (Lib. VI, Appendix, "Relacion de los Edificios del gran Templo de México," pp. 197 to 211) mentions seventy-eight parts or edifices, among which were the following, with the name "Calmecac:"

The 19th edifice "Tiliancalmecac," a shrine to the goddess Civocoatl and inhabited by three priests, medicine-men (p. 201).

13th edifice "Mexicocalmecac," called by him "a monastery wherein the priests dwelt who served daily in the Cu of Tlaloc" (p. 201).

24th edifice, "Vitznaoac Calmecac," inhabited by the priests of the idol Vitznaoac, (p. 203)

27th edifice, "Tetlanmancalmecac," where the priests of the temple dedicated to the goddess Chantico lived, as in a "monastery," (p. 208).

28th edifice. "Tlamatzinco Calmecac," "a monastery," inhabited by the priests of the god Tlamatzincatl, (p. 204).

34th edifice, "Yopico Calmecac, "monasterio ó oratorio," (p. 207).

31st edifice, "Tzonhuicico-calmecac," "a monastery where dwelt priests of the god Xiuhtecutli," (p. 207).